

20861 THE
NEW BRUNSWICK
AN MUSEUM

AFFECTIONATE APPEAL

TO ALL WHO LOVE THE LORD JESUS CHRIST

IN SINCERITY.

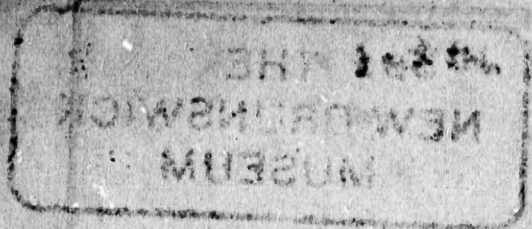
By Archdeacon Jeffreys of Bombay.

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AFFECTIONATE APPEAL, &c.

"If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "Ye are my friends, if ye do whatsoever I command you." "The love of Christ constraineth us."

Brethren and Fellow-Christians!

I EARNESTLY beseech your Christian and prayerful attention to the subject I have now to bring before you. I am especially anxious to win *your* affections, and, by God's blessing upon my endeavours, to point out to you what I believe, as in the presence of God and of his Christ, to be your line of duty on the present occasion; because, when once the true follower of Christ is convinced of his duty in any particular case, he will earnestly pursue it. Though he may at first be mistaken, yet, if it should please God to let him see the path of duty, and to shew him that any cause set before him is the cause of Christ and of his Gospel, and *will* advance the interests of his kingdom, he will take it up with all his heart and soul, and carry it forward with all his energies. For who are they who are the chief supporters of every charity? who are they who are the foremost in every good and holy work? Are they not the followers of Christ? And this is the reason why I am so *anxious* to convince *you*, my brethren in Jesus Christ, because I am sure that the cause I have now to recommend to your support, is for the glory of God and the promotion of Christ's kingdom: it is the cause of the Gospel against one of the very strongest holds of the kingdom of Satan. If you be indeed Christians, your creed is the Gospel—the whole Gospel, and nothing but the Gospel; you abhor that system that would mar and mutilate the Gospel, and separate faith and obedience. On the one hand you place all your hope, and trust, and joy, in the blessed doctrine of salvation by faith—and faith alone. You well know that "other foundation can no man lay than that is laid, which is Jesus Christ and him crucified;" and that "there is none other name under heaven given among men whereby we may be saved." But, on the other hand, you long to adorn the Gospel you profess by your holy walk and conversation, and to show, by your good works, by your zeal for the glory of God, and your *practical* love to man, that you have indeed that faith which worketh by love and overcometh the world.

Look back, then, fellow-Christians, to the history of our own church, and see how miserably and wickedly these two things have been separated, and set your faces like a flint against this wicked separation.

Thirty years ago, and for many years preceding that period, the great and glorious doctrines of the Gospel were fallen into neglect; and in place

of them, moral essays occupied the greater part of our pulpits; as if it were possible to build genuine sterling morality, and real purity of heart and life, upon any other foundation than the doctrines of salvation by faith in Christ, sanctification by his Holy Spirit, and, by the mighty energy of that Spirit, a death unto sin and a new birth unto righteousness. But of latter years a great change has taken place in the public sentiment. The doctrines of the Gospel have become popular, the multitude of professors has increased, and a soft, smooth, easy religion, styled evangelical, has become fashionable, and taken the place of the moral disquisitions of the last century. The doctrinal parts of the Gospel are taught; the privileges of believers are enlarged upon; while, it is to be feared, that the struggles of the Christian race, the toils of the Christian warfare, the hardy virtues of the Christian soldier, are far too feebly and too seldom insisted upon, if not altogether unheeded and forgotten. These smooth religionists seem to have forgotten that the Saviour has said, the Lord Jesus Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." "Strive to enter in at the strait gate, for many shall seek to enter in, and shall not be able." They seem to have forgotten that the very same Apostle who teaches the comfortable doctrine of salvation by faith only, and the assured safety and final perseverance of the believer in Christ, still says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." "Be not conformed to this world. Avoid even the appearance of evil. Follow not a multitude to do evil. Neither be partaker of other men's sins; keep thyself pure." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

It is my intention, in the present discourse, to bring forward a number of these practical commands of our Lord and his Apostles, in order to see how far we are heartily willing to obey them. It is not a soft, religious sentimentalism, but sterling obedience to his commands, that Christ requires of us. He says, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "Ye are my friends, if ye do whatsoever I command you." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

I shall then, in the present discourse, consider several of the practical commands of our Lord and Saviour Jesus Christ, and of Paul, the inspired Apostle of the Gentiles, in order to see how far you are really willing to obey them. And I shall this day put your sincerity to the test, by proposing to you a specific manner in which you may obey them; by setting before you some positive and practical thing which you may do in

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order to show your willing obedience. This is by far the most useful mode of handling the subject: 1st, Because general principles are best illustrated by particular examples; and 2d, Because this mode of treating the subject is absolutely necessary to detect the deceitfulness of our own hearts. For it is quite common for men to admire these commands in the abstract; but as soon as they are brought to bear upon any specific action of their lives, and something is proposed for them to do, in order to show their love to Christ, and their willingness to obey him, this they do not like at all: they are willing enough to deal in generalities, but cannot endure to come to specifics. Something similar to this is seen in men's confession of sin. Some men will delight to talk in evangelical language, and confess themselves to be miserable sinners; but if a friend should point out a single fault that they have, they would be immediately offended. So it is here. They admire these commands in the abstract; but as soon as the preacher proposes specific opportunity of obeying them, and presses it home to their consciences, this, I say, they do not like at all, and they try to shelter themselves behind doctrines, and to melt away into abstractions again. But this is not the Gospel: this is turning the grace of God into licentiousness, and making Christ the minister of sin. This is no better than *evangelical sentimentalism*, which sanctions selfishness, and self-indulgence, and barren unfruitfulness in practice, under the cloak of sentimental admiration of the theory of the Gospel, and thus corrupts and dishonours the very doctrines of grace which it professes to revere.

Let us, then, like honest men and faithful servants, who really desire to obey the commandments of their Lord and Master Jesus Christ, bring forward the great body of the rules of conduct and practical commands of Christ and his Apostles, and see what specific duty there is in the present day that seems, in an especial manner, to bear upon them all.

But, before we begin, I have two earnest intreaties to make.

1st, In examining all these commands of Christ and his Apostles, which I intend to bring forward, and in applying them to the duty I have now to propose, I intreat you to take each commandment in its whole length and breadth, in its real scope and spirit; and not to look for exact coincidence in minute circumstantials. For at this distant age and nation of the world and in these different circumstances of the times, such exact circumstantial coincidence is utterly impossible; and all those practical commands of our Lord and his Apostles which arose out of the occasion on which they were delivered, might as well have been lost, or buried under the earth, for any use they could be to us as rules of conduct now, if such minute coincidence is demanded, before they are made applicable to the particular cases of duty which occur in the present day. To endeavour in this way to escape conviction, by saying that the "cases are not parallel," because there is not an exact coincidence in all minute circumstantials, is a mere evasion, of which all who love the Lord Jesus Christ, in sincerity, and really desire to show their love by their obedience to his commandments, would scorn to be guilty.

2d, If, by the present appeal, you should be convinced that the duty I have now to recommend is agreeable to the scope and spirit of the many Scriptures I have now to bring forward, and in harmony with the whole spirit of the Gospel, then I charge you, as in the presence of the Lord

Jesus Christ, not to go away and seek for objections drawn from isolated texts of Scripture. The "flesh" is very skillful in finding out objections against a duty it has no mind to perform; but, in the meantime, conscience declares that it is wicked to set up one part of God's Holy Word to bear down the testimony of another; and still more is it wicked to pervert and oppose the general bearing and spirit of the *whole* Word of God by means of isolated texts. If two Scriptures seem to contradict each other, it is our duty humbly to search for such a meaning as shall be agreeable to both, and to the whole spirit of the Gospel scheme.

If, then, you will agree with me to interpret Scripture according to the loving Spirit of the Gospel, and the essence and spirit of the commandment, I think I can this day set before you a duty of such universal bearing upon the whole spirit of the Bible, especially upon all the commands of Christ and his Apostles, that the whole Scripture seems as it were with one voice to cry out to us to perform it. And if I can show you such a duty as this, my brethren and fellow Christians, let us be up and doing; let us bestir ourselves in our Master's work; let us be *doers* of the word, and not *hearers* only, deceiving our own souls.

Let us begin, then, with the exhortation of the Apostle Paul, in the 6th chapter of 2d Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now, are you sincerely desirous of an opportunity of obeying this command? and if so, let the Christian lay his hand upon his heart, and, as in the presence of God, ask himself this question—What is eminently and especially the unclean thing of the present day? Can he call to mind any thing in the present day (if he honestly tries to do so) which, more than all others, especially deserves this name? The particular occasion which may call for this command of the Apostle, to come out and be separate, and not to touch the unclean thing, must be different in every different age of the world; but the spirit of the command itself is always the same. As times and circumstances vary, that which more especially constitutes the unclean thing of one age, may be different from that which constitutes the unclean thing of another. But the duty of abhorring and protesting against the unclean thing in every age, whatever it may be, is eternally the same! Now, what does conscience suggest as eminently the unclean thing of the present day? Surely, when it is considered that *INTEMPERANCE* is a foul blot of England, the foulest stain in our national escutcheon, the curse more particularly of Protestant Europe; how it is the parent of crime; how it hardens the heart, sears the conscience, blights the affections, and stirs up the secret lusts of the soul; it may emphatically be called the "unclean thing." There is no other unclean thing in the present day at all to be mentioned with it. Also the expression, "come out from among them, and be ye separate," means something more than a mere negative position. To every honest mind it conveys the idea of doing something positive—of coming out and departing from the tents of these wicked men, and protesting against their soul-murdering customs. Now, the question is, Are you willing to obey this command, or are you not? And, above all, are you willing to assist others in obeying it? What is the length and breadth of your sterling Christianity? You are called upon to make a *stand* on the side of Christian temperance, and to take up a ground on which your poorer Christian brethren, down to the very lowest orders of society, can stand safely and securely, and, by your protest, to make all slippery and doubtful ground, all dangerous customs and courtesies, shameful and disgraceful. It is your duty to pull, drag, persuade, your brother off this ground, by every possible motive

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that you can bring to bear upon him. It is not the question, whether it be unclean and dangerous to *you*: you must protest against that which you know to be pregnant with danger to *him*. Now, here is an opportunity of obedience. Will you come out and be separate, and let it be seen who is on the Lord's side, or will you not?

Again, the Apostle says, "The grace of God, that bringeth salvation, hath appeared unto all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." If ever any thing on earth deserved the name of worldly lust, it is the lust of intemperance; for it stirs up every lust of the heart, and is the father of all lust. And it is no argument at all to say, that it does not happen to be a lust to you, for it is a soul-murdering lust to millions. In Britain alone six hundred weekly die the death of the drunkard, and (if we are to believe the Word of God) go down to the lake of everlasting fire. It is not pretended that you can convert these men to Christ, and save their souls: that is in the power of God alone, and he may, or he may not, give grace unto repentance. But if these six hundred souls die this week, their time of trial is cut off, and they go to the region where there is no more hope! Now, are you Christians indeed? Hath the grace of God, which bringeth salvation, appeared unto you; and are you really looking for the glorious appearing of the great God and your Saviour Jesus Christ, who hath given himself for you that he might redeem you from all iniquity, and purify you to himself a peculiar people zealous of good works? And will you do nothing for your brother when Christ has given himself for you? If so, where is your Christian peculiarity? Where is your zeal for good works, when you can calmly see the very worst of Satan's engines filling your country with crime, and will not so much as lift up a finger to oppose it?

Again, the Apostle says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Follow not a multitude to do evil!" And does not the principle I am now contending for (call it the temperance society, or call it by any other name you please)—does not the principle, I say, speak the very same language as St. Paul? For it protests against conforming to the foolish maxims and customs of the world, which, whether it be intended or not, are productive of so much evil. And it is a direct refusal to follow the multitude in this respect to do evil. For these customs undeniably are the school in which every drunkard that ever lived, first learnt that habit which has ruined his soul, and blasted his hope and happiness both for time and for eternity. Now, in the name of honesty and candour, in the name of Christian sincerity, what is the meaning of this command, "Be not conformed to this world?" Does it mean that we are forbidden to conform to the customs of the world as long as they are only silly, and foolish, and unprofitable; but that as soon as they become the parent of lust, and murder, and crime, and miseries more than can be numbered, then we are at liberty to conform to them as much as we please? Will any man mock this command of the Holy Spirit of God by asserting that it was intended to teach us thus to strain at a gnat and swallow a camel? Here, then, is a plain command, easily intelligible to a plain man, and here is a specific opportunity proposed for you to obey it. Here are no abstractions, no barren generalities, but a plain test of Christian obedience, to prove the sincerity of your faith and love.

Again, the Apostle says, "Have no fellowship with the unfruitful works of darkness; but rather reprove them." Now, the blackest deeds of darkness that ever were done on earth, are done by intoxicating drinks. Almost all the

robberies and murders that are committed, are planned under the inspiration, and executed under the excitement, of intoxicating drinks. "They raise the courage of the burglar to the point of action, and sharpen the steel of the midnight assassin." And he, who by buying, selling, or using them, or admitting them to his table, keeps up their respectability, and encourages others to use them, has a kind of fellowship with the unfruitful works of darkness, unfruitful in all good, and fruitful in every evil, mischief, crime, and misery, that ever cursed mankind. There is no avoiding this conclusion by all the quibbling in the world, for it is the plain, straightforward meaning of the passage. If the Apostle had written this passage in the spirit of prophecy, for the express purpose of enforcing the fundamental principle of temperance societies (I do not say the societies themselves, but the principle on which they are founded), he could not have chosen words more directly appropriate to the subject.

Again, the Apostle says, "Neither be partaker of other men's sins; keep thyself pure." Now, he who, by his countenance and custom, keeps up the respectability, and maintains the existence of a spirit-shop, whereby another finds his sin and his ruin, is certainly partaker of that man's sin. He who, by his example in the use, encourages another to use that which makes him sin, is certainly partaker in his sin. But it is the special object of temperance societies to prevent men from thus partaking in other men's sins; therefore the principle of temperance societies is in the very spirit and essence of Gospel morality. I do not here mean to assert that this text makes it our duty to form a society, but I do say that it makes it our duty to resolve, by the grace of God, that we will never even indirectly become partakers of another's sins. And if it be our duty to resolve, it is hard to say why we may not tell that resolution to others. It seems very natural that fellow-pilgrims, travelling the same road to the same heavenly city, should consult each other in love, and tell each other their plans and purposes for the journey. And if a few Christians declare to each other their resolution, and agree together not to partake of the sin of their country, in this particular instance, by touching the instrument of intemperance, pray what is this but the embryo framework of a temperance society?

But here it will be said, that this is not the particular instance which the Apostle had in view, when he said to Timothy, "Neither be partaker of other men's sins." Be it so: the particular mode in which one man may be more in danger of partaking of another's sin, may be different from the particular mode in which another may incur the same danger. Moreover, the prevailing sin of the day in which men in general most extensively aid, abet, assist, and encourage each other in sin, and thus become partakers of each other's sins, depends upon circumstances, and these must necessarily be different in different countries and ages of the world. But the plain duty of not contributing directly or remotely to another's sin, is binding upon every age, and extends to the end of time. It is the peculiar glory of the Scriptures, that they are not like many of the ephemeral productions of man—matters of mere local interest; but that they are written for our instruction, and are of an interest wide as the world itself, and coeval with eternity. He miserably cramps the meaning of Scripture, and fritters away these beautiful directions of the Holy Spirit down to nothing, who limits their meaning to the peculiar occasions which called them forth in the days of the Apostles. This is only another ingenious way of admiring the command in the abstract, and getting rid of any obligation to personal obedience to it.

Again, the Apostle says, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The world, perhaps, cannot fully understand the meaning of this command; but the believer understands it well. He

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knows that it means that his religion is not to be a thing set apart only for the Sabbath, but that it is to enter into all he does, and give a tinge or colour to every thought and action of his life. Well the believer understands what is meant by doing all things to the glory of God. And let me ask him—Can he lay his hand upon his heart, and say that, in the present day, it is possible for him to take intoxicating drink, or give it to others to drink, to the glory of God? When he beholds the effects that it produces, the oaths, curses, blasphemies, and crime that it causes, he must perceive that it can only be drunk to the glory of him who is the enemy of God and man. "Whatsoever you do, do all to the glory of God!" Christians! are you willing to obey this command in the spirit of it, and to carry it through all the actions of your lives?

Again, the Apostle says, "Avoid even the appearance of evil; let not your good be evil spoken of;" that is, let it not be of that doubtful character which affords a handle for speaking evil of it. If, in the present day, the Christian uses ever so little of that which is the known cause of almost all the evil in the world, it will have the appearance of evil, and will be evil spoken of. Those who seek a cloak for their own intemperance, or a salve to lull their consciences asleep, will be delighted to see him drink it, and, however small the quantity he drinks, they will claim a kind of fellowship with such a Christian, and will not give him credit for the purity of temperance.

Again, the Apostle calls upon Christians to "present their bodies a living sacrifice, holy, acceptable to God." He thus appeals to the Roman Christians: "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Now, let any man contemplate the vast mass of the populace of our cities that frequent the gin-shops; let him contemplate the disgusting effect upon their bodies, and the debasing, corrupting effect upon their minds, and ask himself whether it is possible that they could present their bodies a living sacrifice, holy, acceptable to God, so long as they frequent such places as these. Is it not evident that they are presenting body and soul, and all filthy and unholy sacrifices, to the devil, to crime, and pollution, and everlasting fire? And it is reasonably to be doubted, concerning even the most respectable member of society, who carelessly gives his countenance to the most accursed traffic that Satan ever set up in the world, whether by so doing he is presenting his own body a living sacrifice, holy, acceptable to God, and whether it is possible that the Holy Spirit should consent to dwell in his own heart, while he is encouraging the use of that which drives him from the hearts of others.

Again, the Apostle says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Now, can any man read the testimony given before the British House of Commons, by the judges of the land, the practitioners at the bar, and the keepers of our penitentiaries and jails, all concurring in the fact that intemperance is the cause of three-fourths of the idleness, poverty, prostitution, and crime of England—can he make use of his own eyes, and behold the filthy, polluted, degraded, and utterly demoralised state of those who frequent the places where spirits are sold—can he hear these things, and see them with his own eyes, and doubt whether spirit-drinking grieves the Holy Spirit of God, and drives him from the heart? Can he read the same testimony from America, declaring that the united experience of the nation has proved that it "sears the conscience, hardens the heart, pollutes the affections, excites all the bad passions, weakens all the motives to do right, and strengthens all the motives to do wrong, is the cause of nine-tenths of all the crime of America, and lastly, that it closes men's ears against the preaching of the Gospel, and prevents their conversion to

Christ"—can he seriously consider these things, and doubt whether dram-drinking grieves the Holy Spirit of the Lord? Is it possible for a man to imagine a more likely way of grieving the Holy Spirit and driving him from his own heart, and opposing the spread of Christ's kingdom in the hearts of others, than by using, or, by example, encouraging others to use, this instrument of Satan? Time was when these consequences of the use of intoxicating drink were not known; but now that they are so well known and thoroughly understood, if a man still persists in the use of it, is it at all likely that the Holy Spirit will seal his soul unto the day of redemption? Is it not far more probable, unless he repent of this wickedness, that Satan will set upon him the mark of the beast, and seal him unto the day of damnation?

"Know ye not," says the Apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." Man's soul is the temple of the living God, which must not be defiled. Now, what cause on earth is there, in the present day, that has done one-thousandth part as much to defile this temple of the living God as the lust of intemperance? And if you have any tenderness for the honour of God, or any love for the souls of men, will you not set your face like a flint, and enter your protest, against the cause of this defilement?

Again, the Apostle directs Christians to "mortify the flesh," to "keep the body under," to "crucify the flesh with its affections and lusts." Is there nothing, in the self-denying principles we are considering, in unison with these directions? But the man who will not give up the smallest indulgence, or put himself to the least inconvenience, for the good of his brother, can he be said to deny the flesh, or to love his neighbour as himself? "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbour as thyself," is given by our Lord as the sum and substance of the tables of the law; and Paul says, "If there be any other commandment, it is briefly contained in this saying—Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Now, can that man be said to love his neighbour as himself, or can it be said that he worketh no ill to his neighbour, who is willing to spread abroad upon the face of society a poison which, in thousand of instances, has brought ruin upon his property, disease upon his body, and damnation upon his soul; which has withered and blasted the hopes and prospects of millions, both for time and for eternity, rather than deny himself a worthless indulgence? Or can he be said to love his neighbour as himself, who will not so much as lift up his finger to suppress the use of this poison, when it is already abroad on the face of society; who will even clog and impede the efforts of those who are striving to suppress the use of it, by either using it himself, or at least refusing to protest against the use of it? The Apostle Paul, in his own example, taught a very different Christianity from this. He was willing to give up any enjoyment, however innocent in itself, rather than injure his brother, and be unto him an occasion of falling. He declares, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "But if thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with thy meat for whom Christ died!" "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

It has been a hundred times objected to this text, that the "cases are not parallel;" that St Paul is here speaking of wounding the conscience of a weak brother by doing, or by leading him to do, something which is indifferent in its own nature, but which he believes to be wrong. To this I reply, 1st, That we have already entered our protest against all objections of this kind, because

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such an objection as this, if ever admitted at all, is sufficient to set aside, so far as we are concerned in it, every practical command of our Lord and his Apostles which could possibly arise out of the particular occasion at the time. For it is impossible that the circumstances of the present day can exactly resemble, in all particulars, the occasions which gave birth to the commands of our Lord and his Apostles. But 2d, In the present case, the points in which this command of the Apostle differs from the case we are now considering, so far from detracting from the argument, add immensely to its force and power. For if I may not eat or drink certain meats and drinks where there is danger of leading my brother to do that which he thinks wrong, much less may I eat or drink where there is danger of leading him to do that which *is* wrong. And his not "being grieved" makes the matter no better, but infinitely worse. For if, by my example, I lead him into sin, it is better that he should be grieved; and his not being grieved, is only a proof that I have seared his conscience as well as corrupted his practice. Now here is a traffic which is destroying millions of souls for whom Christ died: for it is solemnly declared, that drunkards shall not inherit the kingdom of God. Have you any of the self-denying love of Paul? Are you thankful for this opportunity of showing your willing obedience to God and your love to your brother? Or does your religion all evaporate in barren generalities—in taste and sentiment, while you hate to come to particulars?

The Apostle James says, "Pure religion, and undefiled before God and the Father, is this—To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Now, if it be the Christian's duty to visit the fatherless and widows in their affliction, surely it is his duty, if possible, to prevent these afflictions, and to put an end to that which has caused almost all the sorrows of the widow and the fatherless, and to arrest the husband in that dreadful course, which makes his wife worse than a widow, and children more than orphans. And if it be the Christian's duty to keep himself unspotted from the world, shall he not keep his garment clean from the foulest blot that has ever yet stained the world with crime of every die?

But we have yet higher authority than either the Apostle Paul or James; Christ himself says, "Wo unto the world because of offences; for it must needs be that offences come; but wo unto that man by whom the offence cometh!" Why, almost all the offences of the Newgate Calendar come through intoxication, unless we are to believe that thousands of competent witnesses have conspired to deceive the world with a lie. But if the word offence be taken in the other sense—to put a trap in a brother's way, and to cause him to fall, he who uses intoxicating drink, aids and abets the fall of thousands. Does not, then, the principle of temperance societies accord with the voice of Christ himself? Again, is it not a peculiarity that marks the Gospel, that it teaches men not only not to meddle with evil, but to keep *far away* from it? On this point, does not Christ say that an angry thought is murder, and a wanton look adultery? And does not this mean, that we are to keep at the *utmost possible distance* from what is evil; that we are not to dally with the snare, or taste the bait, or parley with the tempter; that we are not merely not to trespass on forbidden ground, but we are not to venture near the boundary line; that we are to flee from evil with abhorrence, and to make a covenant with our eyes that we will not even look at it? And does not the abstinence principle, for which I am contending, speak the same evangelical morality? And hence the more nearly any society is formed upon the principle of total abstinence, the more nearly (under the peculiar sin and danger of the present day) does it conform to the morality of the Gospel. But some man will say, "These things are neither a snare, nor a bait, nor a temptation to

me ; therefore, why should I refrain ?" But are they not a fatal snare, a poisonous bait, a temptation ruinous to thousands ? And does not your use of them sanction their use in others, and thus multiply them abroad on the face of society ? This, then, is a sufficient reason why *you* should abstain, unless you mean deliberately to slay your brother ! Has not Christ taught you to pray, "Lead us not into temptation ?" Can you, consistently with this prayer, do that which leads others into temptation ? Temperance societies propose to sweep away the whole of those customs which lead men into temptation. Do you not pray to your heavenly Father, saying, "Hallowed be thy name ?" Now, the use of intoxicating drink, perhaps more than all other things, causes men to curse and swear, and take the holy name of God in vain. Do you not pray, "Thy kingdom come ; Thy will be done ?" And can you, as Christians, sanction the use of that which especially teaches men to despise God's holy will, which is the great engine of Satan's kingdom, assimilates men to devils, and peoples hell ? But there is no end to quoting Scripture : the whole Bible supports my case, and every practical command it contains seems to bear upon the subject. Now, do you long to obey all these commands of your heavenly Father ? Do you love the Lord Jesus Christ, and the souls for whom Christ died ? And do you long to show your love by your obedience to Christ, and your tender care of souls ? Or do you wish to quiet your consciences by general professions, hating *definite* and *practical* tests of your obedience, and loving your own indulgence more than the welfare of your brother's soul ?

Strange to say, there are Christian professors (and those not a few) who, in answer to these appeals, by the mercies of Christ, by a bleeding Saviour's love, not to destroy the souls for whom Christ died, will plead their **CHRISTIAN LIBERTY** ! What ! the liberty of sanctioning the use of that accursed instrument of Satan, through the means of which it has been proved, from the best returns the nation can obtain, that more than five hundred (nearly six hundred) die weekly the death of the drunkard ; and if we are to believe the Word of God, that drunkards shall not inherit the kingdom of heaven, perish in the flames of everlasting fire ! I will here borrow an illustration, which may perhaps at first sight seem overstrained, and inapplicable to the case in hand ; but I intreat you to follow it patiently to the *end*, and see how it applies. Suppose the providence of God had so ordered it, that six hundred souls must be wrecked every passing week on the coast of England, and that this could not possibly cease so long as the Christian continued to use intoxicating drink ; suppose the providence of God, which can do all things, had established such a connexion between these things that they *could not* be separated ; that so long as the professed follower of Christ countenanced the use of the drunkard's drink, these wrecks *must* needs continue, and these six hundred souls *must* go down every week to a watery grave ; suppose the experience of nearly two centuries had proved this—would he cant and whine about his *Christian liberty* then ? Could he calmly look on from the shore, and see the stranded vessel in the breakers, with six hundred of his fellow-creatures clinging to the rigging ; could he hear their shrieks and cries for help, and see them, one after another, washed out of the shrouds by the foaming surge, and sink to rise no more ; could he see this scene every week, and still plead his *Christian liberty* knowing that it was the cause of this destruction, and the means of drowning his fellow-creatures, six hundred weekly, or more than thirty thousand every year, and that this destruction could not possibly cease so long as he persevered ? But what is this *supposed* case in comparison with the *real* one now before us, in which the connexion between *cause* and *effect* is as *certain* as any proposition in mathematical science ? For it is no more possible for any man who takes the least trouble to inform himself of the facts of the case, to doubt whe-

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ther the drinking customs of the age (especially the countenance given to the use of intoxicating drink by the sober, and above all by the religious) are the cause of all desolation and intemperance, than it is possible to doubt whether the sun be the source of light and heat; and it is certain that, unless all who are respected for piety and virtue in the country will enter their protest against the cause, and shame it out of the Christian caste, it is not possible that the effect should cease! What, then, I say, is the supposed case in comparison with the real one before us? Or what is the drowned mariners', compared with the drunkards' grave? It is a mere trifle in comparison; for the six hundred seamen who would, on this supposition, go down to a watery grave, need not on that account go down to the lake of everlasting fire.

Christian liberty!—The soul of every good man must sicken at hearing this sacred, this venerable term, prostituted to an argument so utterly disgusting. Christian liberty has been beautifully defined to be, "the liberty of doing that which love makes delightful." Shall the Christian, then, plead for the liberty of doing that which is now known to be, directly or remotely, the cause of one-half of all the disease, two-thirds of all the poverty, and three-fourths of all the crime of England: the liberty of promoting the use of that which breaks the heart of the wife, starves her children, and, by the poisonous example of their father, corrupts their morals, and ruins at once both their bodies and their souls: the liberty of promoting that which is the cause of by far the greater portion of the tears of the widow and the orphan: the liberty of using that which keeps thousands away from the ministry of the Gospel, by causing them to absent themselves from the house of God, while they frequent these places where the sound of the Gospel is never heard! The true believer, the lover of Christ, would hate and abhor such a *liberty*. He would rather remain chained to the damp walls of a dungeon to the end of his life, than be such a traitor to his Lord, as to sanction and encourage the use of that which is the foulest instrument of hell, the most destructive engine of mischief that Satan has introduced into our world since the fall. The Apostle Paul says, "Take heed lest by *any* means *this liberty of yours* become a stumbling-block to them that are weak; and through thy knowledge shall the weak brother perish for whom Christ died!" and again, "But judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." Shall the Christian, then, use that liberty by which he multiplies the occasions of temptation abroad upon the face of society, and, in thousands of instances, sets a trap for his brother's soul? When Paul says, "Take heed lest by any means *this liberty of yours* become a stumbling-block to them that are *weak*, and through thy knowledge shall the *weak* brother perish for whom Christ died," he takes for granted that the brother so falling is wrong in his judgment, and after all is only led to do that which he *believes* to be wrong. But what would the Apostle say in the present case, when the *Christian liberty* now pleaded for plunges a brother into misery, disease, poverty, guilt, and crime, and destroys him, both body and soul, for time and for eternity? Would he not say, "Such mercy as thou hast shown to thy poor neighbour's soul, such mercy will thy lord show to thine. Take heed lest *this liberty of thine* carry not thy selfish soul down to the lake of everlasting fire!" Oh how different is the self-denying love of a crucified Saviour, who denied himself even to the death for us miserable sinners, that we might not perish, but have everlasting life! How different the test of love left us by St John, the beloved Apostle, when he tells us, "We know that we have passed from death unto life because we love the brethren!" "He that loveth not his brother, abideth in death. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren:" "Herein is love,

not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins :—" Beloved if God so loved us, we ought also to love one another." And let us not here be guilty of the mean and paltry attempt to escape conviction, and evade these commands, by saying that they apply exclusively to our brethren in Christ. It is admitted that this is their primary meaning ; but our Lord commands us to love all mankind—to do them good, even our enemies themselves : even as our heavenly Father sendeth rain on the evil and on the good, on the just and on the unjust ; and he has, in the parable of the good Samaritan, explained the term neighbour in so wide a sense, as to include all who may in any way come within the sphere of our influence, or whom it may be in our power to benefit or to injure by anything we can do. Let us remember that " God commended his love toward us, in that while we were yet sinners, Christ died for us"—" that, when we were enemies, we were reconciled to God by the death of his Son." Oh ! what would have become of us, if God had first waited till we became dutiful children, before he stretched out the arms of his mercy towards us ? Are we, then, to wait to settle the question whether a fellow-creature be a brother in Christ, or only a brother of the human family, before we can determine that we owe him any love and mercy to his soul—before we can determine that it is our duty to deny ourselves in a worthless indulgence, and to protest against those customs which are destroying the souls of thousands of our brethren, and consigning them to everlasting misery ? The beloved Apostle says, " Let us not love in word, neither in tongue, but in deed and in truth." Surely, then we are required to give some more substantial proof of our love than this ?

Again, the Apostle Paul says, " Bear ye one another's burdens, and so fulfil the law of Christ." How beautiful would it be to see the Christian " bearing the burden" of a weak brother, who had such an infirmity that he could not taste one drop of intoxicating drink without extreme danger of kindling a fiery appetite, that would consume his body and destroy his soul ! How beautiful would it be to hear the Christian say to such a one, " My brother, I will abstain with thee ; I can do without these things, which ruin thy prospects and destroy thy soul, and surely thou canst ; we will try together. ' It is not painful ' my brother ! " Yes, how beautiful to see the Christian descend and share his burden ! This would indeed be conformity to the image of Christ, who himself bore our infirmities, and carried our sorrows, and was in all respects such as we are, sin only excepted ; who bore all the consequences of sin, though he sinned not. Here is the disciple, according to his poor measure and degree, imitating and following, at a humble distance, the pattern of his Lord.

It would seem to be a fundamental principle of Christ's kingdom, that he would strive in earnest to " convert the sinner from the error of his way," and help to deliver a brother from the sorrows that sin has brought upon him, must himself share those sorrows, and in some degree experience, not the pollution, but the painful consequences of the sin. Christ himself could not save a lost and guilty world till he had himself tasted the bitter consequences of sin. In this the " disciple is not greater than his Lord ;" and if he would imitate his Master, " who went about doing good," he must in this respect be conformed to his image. It is most true that the believer cannot atone for his brother's sin. In this respect he can never, never imitate the Saviour ; but there are other points of resemblance in which he may, and it is his duty to imitate his Lord ; and if he could lend a helping hand to a fallen brother, he must as it were descend, and take him by the hand, and be willing, so far as may be necessary to accomplish the object, to share the burden of his brother's sin, and taste its consequences. The good Howard could not relieve the

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sorrows of the criminal in the dungeon without spending a large portion of his life within its noisome, dark, and dreary walls. But of all the miserable, wretched, helpless beings upon earth, perhaps the drunkard is the most helpless and the most miserable; and he who would help *him*, must set him the example, in his own person, of all the self-denial which it is necessary for the drunkard to practise, and submit to all the privations which are needful for the safety of his fellow-brother. Oh, Christians! is not this Gospel charity? Is not this in unison with the self-denying love of Christ? You know that it is; your own consciences tell you that it is. I hear a voice within the bosom of every one of you pleading my cause!

But you are not here called to so hard a task as to reform the drunkard; you are merely invited to discourage that traffic, and to enter your protest against those customs, by which thousands and tens of thousands of the temperate learn to become drunkards every year. You are intreated to "come out" and be separate from those soul-murdering customs, and to refuse to "touch the unclean thing," and thus to bring it to shame, and to close the door of the school-room of intemperance, where the temperate learn to drink, and whence that vast army of half a million of felons, murderers, criminals, and drunkards is recruited, to supply the places of the thousands that it sends down annually to the drunkard's grave.

Christians! will you then obey this command of Christ and come out and be separate, and keep your garments "pure and undefiled" from the pollution of so foul a stain?

But here some of you will say, We admit that it is our duty to obey these commands, and to come out and be separate from the prevailing sin of the age; but what necessity is there for our joining together in a society, and signing a covenant to that effect? Or what authority have you in Scripture to encourage any such measure? To this I reply, that this proceeding is both justified by the soundest reason, and also has the direct sanction of the Word of God.

1st, It is justified by reason. For a number of persons joining together in a resolution, by the blessing of God, to do that which is right, are a great encouragement and mutual support to each other. Shall the wicked join hand in hand to do evil, and thus strengthen each other's hands in iniquity, and shall not the servants of God join together to strengthen the cause of Christ and holiness? And, as we before observed, is it not natural for the travellers to Zion to consult each other as to their plans for the journey, and to enter into a covenant with each other that they will avoid all that can possibly be the cause of sin?

But, 2d, There is the sanction of the Word of God, commanding God's people to join together in a national covenant to keep his commands, to avoid sin, and to cleave to all that is holy. In 2d Kings, chapter 23, we are told that, in the reign of the good king Josiah, the king and the people made a covenant before the Lord to keep his commandments, and his testimonies, and his statutes, with their whole heart—and that "all the people stood to the covenant." And the same thing appears in the 15th chapter of 2d Chronicles. And again we read in Jeremiah, chapter 50, that the people agreed to "join themselves to the Lord in a perpetual covenant" to keep his commandments. And when either irreligion or

immorality prevail, when they stalk abroad, and the wicked encourage one another in sin, are not Christians commanded to come out in a united body, and "be separate," and let it be seen "who is on the Lord's side?" But this conduct is, *ipso facto*, forming a society; it is so in its very nature. What is a church but a society—a body of people agreeing to join together to serve the Lord? It is calling in the aid of the social feelings, and the well-known power of the social feelings over the human heart, to assist the religious feelings, that men may "provoke one another" to worship God. And if Christians are commanded to join together in a society to keep his commandments, and to protest against sin! And if it be the duty of Christians, as a body, to protest against sin in general, is it not their duty to protest against a particular sin which is overwhelming their country—a sin which has been proved by evidence that it is impossible to controvert, to be the parent of almost all the other sins, and of three-fourths of the crime and misery of England? Again, if individual Christians are commanded to strive, especially against their individually besetting sin, ought not a Christian nation, in a national phalanx, to unite together to protest against a nationally besetting sin, and, by the help of God, to drive the accursed thing out of their country? This is what the nation of Israel actually did in the days of good king Josiah. Their besetting sin in that day was the sin of idolatry, and the whole nation, with their king at their head, made a covenant to serve the Lord, and united together in ONE GREAT SOCIETY to drive out the accursed thing; and every "man subscribed his name unto the Lord, and surnamed himself with the name of Israel."

But this is not the whole strength of our cause; for we have not only God's many-times recorded approval in his Holy Word of his people uniting together in a society to serve him and keep his commandments, but it is very remarkable that we find in Scripture God's sanction and authority for the very society for which we are now pleading. Were not the societies of the Rechabites and the Nazarites total abstinence societies? And God mentions these societies with his special favour and approbation. He even condescended to make laws and institutions to regulate the Nazarites; and there is scarcely a warmer commendation to be found in the whole Bible than that which he bestows upon the Rechabites, while he holds up their self-denying constancy and obedience to the shame of his people Israel. It is true that these societies also held other observances besides abstinence from all intoxicating drinks. But this does not in the least affect the argument: it is enough for us that they observed the great principle of total abstinence societies. And God himself selected this very thing as the test of their staunchness to their own principles. It was because they refused to drink of the pots of wine, which the prophet was commanded to set before them, that the Lord declared that "Jonadab, the son of Rhecab, should not want a man to stand before him for ever."

Thus we have given you, from the Word of God, express authority for these particular societies. But it was not at all necessary to our argument to do so. If there had not been one word in the Bible about these societies, still our argument, as drawn from Scripture, would have been unanswerable; for we stand upon the broad ground of Christian self-denial and Gospel charity. It is sufficient for our purpose if we can show

that the spirit of all these texts that we have brought forward—"Come out from among them and be separate, and touch not the unclean thing:" "Be not conformed to this world:" "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak:" "It is evil for that man who eateth with offence:" "Wo unto the world because of offences," &c. &c.—It is sufficient, I say, if we can show that the spirit of love, and the spirit of charity, and the spirit of self-denial, which runs through all these commands of our Lord and his Apostles, is in unison and harmony with the fundamental principles of these societies. The Scripture can only lay down broad principles and general rules of conduct; but as for the particular modes in which they are to be carried into practice, these are left for human reason to contrive, and conscience, enlightened by the Word of God, to approve. For if all possible modifications of human action in all their varieties, with all the ways in which they may be effective, either for good or for evil, were detailed in the Scriptures, not the world, not the universe itself, would contain the books that should be written.

It were enough, then, had we only shown that the self-denying principle of these societies is of the same nature with the self-denying love of Paul, who declared that he would deny himself in every earthly indulgence, rather than do any thing to cause a weak brother to fall. It were enough, then, had we only shown that the self-denying principle of these societies is in harmony with the general spirit and bearing of the Gospel, and the self-denying love of a crucified Saviour. But we have done more than this: we have shown, though we were by no means bound to do so, that abstinence societies are even specified in Scripture, and marked with God's favour and approval. So that, if ever there was a principle of human action since the world began, carrying with it the warrant of Scripture, it is the principle for which we are now pleading.

Let us now for a while close the book of God's revealed will, and open his book of providence, and see what we read there? If we look at God's providential appointments in human affairs, they will speak to us on this subject with an energy almost enough to compel the deaf to hear and the blind to see. For is it not a palpable fact, that a combined union of men is an instrument mighty in operation to work a moral change in the opinions of mankind? Is it not known to be an engine systematically powerful by the diffusion of knowledge from city to city, from country to country, and from shore to shore? And is it not a fact that, in the present day, the spread of education, the power of the press, the improved state of public intellect, are all instruments in the hands of a society, mighty for good or for evil? Now these things are all mere second causes of God's own appointment. The God and Father of our Lord Jesus Christ is the great First Cause of all, and these things are his appointment. They are agents which God has put into the hands of men, as rational and accountable beings, as his servants and stewards. It is his will that they should be powerful engines on the face of human society, and that his own children should employ them in his service, and to his glory, while Satan urges his servants to employ them for evil. The stupendous power of

union is a talent which God has graciously given to his Church, and to every society of his own people. Should not, then, the power of union be tried, and the combined energies of all be dedicated to the service of their Saviour and their God? Should Christians not come up in a united army "to the help of the Lord against the mighty?" Wicked men well know the power of union for wicked purposes, and they try it too! Why then should the servants of God bury their talent in the earth, and neglect to employ the power of union for good?

Christians are the very last persons upon earth who ought to object to social union. Union bespeaks harmony, and love, and a Christian interest in each other's welfare. God is the author of union; *disunion* is the devil's work, and his especial delight. Why did the Almighty make man a social being, and mankind mutually dependent upon each other? Why did he make man so weak and helpless when solitary, and so powerful in combined society? Was it in order that he should throw away this "talent"—the strength of union—or bury it in the earth, that he might serve God only with the helplessness of solitude? On this principle we ought to dissolve the Church as a society, and resolve it into the individuals of which it is composed; never again to unite in social worship, leaving only each individual member to offer up his solitary prayer.

But no! we have seen that God is the author of the whole framework of human society. Society is His appointment, and essential to the very nature and condition of man. His church is a society, and every society of Christians, united for the purpose of doing good, has His blessing upon its head, and the Word of God for its sanction; and he who would break it up, or, in the self-same spirit, would break up the general framework of human society, is just doing the very thing which delights and pleases the enemy of God and man.

But though our arguments are unanswerable, as taken in the book of providence, yet our great business is with the book of God's revealed will, and we have given you abundant testimony from the Word of God; and we could easily prove to you that the whole Bible, taken in its vital spirit and essential character, supports our case.

And now, Christians! you say that you love the Lord Jesus Christ and that blessed doctrine, that comfortable doctrine of salvation by faith and not by works—what say you to all these practical commands of Christ and of his Apostles? If you slight or undervalue them, if you do not long to obey them, your faith is no faith at all, and your Gospel is anything but the Gospel of Christ; and you take the surest way to undermine the authority of that very Gospel you profess to revere. For if you have a right to cut out, or, which is the same thing, to undervalue all these commands of Christ and his Apostles, I defy you to prove that the Socinian, the Unitarian and the Deist, have not an equal right to cut out all those Scriptures which do not happen to suit their respective notions; for the same arguments which will justify the one, will equally justify the other; and he who claims a right to neglect the one part of Scripture, justifies a principle which undermines the whole.

In the present address, I have confined myself to the authority of Christ and his Apostles; but if time permitted, I could pour out a flood of testimony from the Old Testament in support of the cause I am pleading,

and the duty I am urging upon you. I could read you the warning of the prophet—"Wo to him that giveth his neighbour drink, that putteth his bottle to him, and maketh him drunken." I could prove to you that the drinking customs of the times do actually put the bottle to the mouths of millions, and that hundreds of thousands of these are made drunken; that, by these means, their path is beset with snares on every side, and absolutely infested with temptation; that almost every tenth house in England, Christian England, is a snare, a trap, set for the sake of money, to catch a brother's soul—yes, to ruin his prospects, corrupt his morals, and destroy his soul! I could show you that this accursed traffic is aided, abetted, and countenanced by Christians—because Christians will use the drunkard's drink; and that, if it were not for the respectability given to the trade by the custom of the sober and respectable, and, above all, by Christians, the whole system, and everything connected with it, would be scouted out of England with shame, and scorn, and execration!

Believers in Christ! you that indeed love the Lord Jesus Christ, oh look at Paul, the inspired Apostle of the Gentiles; look at Christ, the self-denying suffering Saviour; and, see, what *they* say upon the subject. To you I need say no more. Once convinced of your duty, I am certain you would cut off the right hand, and pluck out the right eye, rather than be, ever so remotely, instrumental in the ruin of your brother, or "partakers" in your country's sin.

But if there be any that like profession better than practice, and whining *evangelical sentimentalism* better than Christian self-denial and sterling obedience; of you I would ask this question—Can you produce, in the whole range of human action, one single duty in the present day more and better supported out of Scripture than the one I am now pleading? Can you produce one which is anything like so well, so extensively supported, which so exquisitely harmonises with the whole genius, character, bearing, and tenor of the Gospel? If you cannot answer me this question, then I will ask you another. To what specific duty, in the present day, do you mean to apply all these commands of Christ and the Apostle Paul, if not to the present duty? The precise circumstances which called for them in the days of the Apostle will never return again. Do you mean, then, ever to apply them at all as practical rules of conduct in these latter times? Do you ever mean to practise them yourself, and to imitate, in your own person, the self-denying love of Paul? If not, you had better take a knife and cut them out of the Bible at once as useless. You start at this proposal; but this mode of proceeding is far more straightforward, and honourable, and honest, than mean evasions and shabby prevarications. But I know that you will not agree to this proposal; go, then, if you please, and raise objections! I can supply you with plenty of seemingly plausible objections, even out of the Bible itself, if you think it right to suborn one passage of Scripture to bear down the testimony of another, and to bring isolated texts to contradict the general spirit and bearing of the whole Gospel scheme. And when you have found these objections, I shall only reply, that I had rather be a deist or an infidel than one of your number: for if there is an unnatural, ungrateful monster upon the earth, it is a selfish *evangelical sentimentalist*.

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DEPOSITORY,

At the Office of W. H. A. KEANS, Esquire, Market Square.

MUSIC AND JOB PRINTING OFFICE, SAINT JOHN, N. B.

F. W. CLEAR, would respectfully inform his Friends of Saint John, and the Public generally, that he has at considerable expense, fitted up a Printing Office, in the house occupied by Mr. A. Magee, as a Hat Manufactory, *South Side of KING STREET*, where every description of

BOOK AND FANCY JOB PRINTING,
SUCH AS

PAMPHLETS, CATALOGUES,

CIRCULARS, CARDS,

BLANKS, HAND-BILLS,

PROGRAMMES, &c.

Will be executed at short notice, on very reasonable terms.

He is also making arrangements to obtain a Font of MUSIC TYPE, in order to meet the growing wants of the Music-loving portion of the Public; and while he would most respectfully solicit the favours of his Friends in this new department of Printing, he flatters himself, that from his knowledge in this branch, and all his Type being *New* and direct from the Type Foundry, he will be able to give the utmost satisfaction to those who may be pleased to favour him with their patronage.

SONS OF TEMPERANCE.

Any Printing required by the SONS or CADETS OF TEMPERANCE, is most respectfully solicited.